
CURAT CALDER

Whipt,

By T. T.

John Anderson

EDINBURGH

Printed by John Moncur in the Year 1712

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*Now Calder, thou shalt from Oblivion pass
Erect thy self, Thou shameless, senseless Ass.*

Curat Calder,



Have seen thy Paper entitled, *A Return to Mr. A, &c.* The date of it, to wit the 10th of June, sufficiently Accounts for the Nature of it. Though thou art Drunk once at least every Day, Yet the Solemnity of that Day made it *Duty* in Thee to be so; and therefore Nothing was to be expected from Thee; but the Intemperate Raveings of a Brain doz'd with the Fumes of Liquor.

Scandalous Curat! Thou knew very well Mr. A. would not descend to return thy Scarrilities; He knows Thee to be a Wretch even below Contempt, Leud and Vitious in the last Degree, and Dull and Ignorant even to Brutality, which in
A His

His *Examination* of Thy *Answer* to the *Dialogue*, He has demonstrated to the Conviction of all the World. And now when Thou could'st find nothing, even with all the Assistance of Thy Senseless Tribe, wherewith to bring Thy self Off, Thou fell into that Poor Politick of thinking to stop His Mouth by writing, such Smutty, Blasphemous stuff, As Thou knew deserved no Answer, and Justly presum'd he wou'd think below him to Repeat.

Infamous Scoundrel ! No Man can lash Thee so severely as Thou has done Thy self. The most Cruel way of exposing Thee is to cause read Thy Paper, which speaks Thee not only a *Disgrace* to the Clergy, but a *Scandal* to Humane Nature. Tho Thou couldst not *Reason* with *M. A.* nor offer so much as one tolerable Thought, either to Justifie Thy Cause or the Conduct of Thy Party; Yet, if Thou wouldest write, couldst Thou not at least *Banter* Him? No. That requires a Turn of Wit, and that Mean Wretch, Thou art as void of, as of Judgment and Learning. But *Ribaldry* will serve Thy turn instead of *Banter*; for such is the Vitiated Taste of Thy Brethren of the *Liturgick* Set. that they know not to Distinguish 'twixt the one and the Other.

Thou complaineest, He Rail'd at Thee, but hast not given one Instance wherein He did so. He did not so much as touch upon Thy Life, no not by a Hint, tho' Thou thy self know'st how open Thou lay on that Side; He confin'd himself to consider Thee meerly as the Writer of such a *Pamphlet*.

Thou complaineest that He *Banter'd* Thee. 'Tis confest, when He *Examin'd* Thy Scribble, He call'd this part of it a *Lye*, That an *Impertinaece*, This a *Blunder*, and that *Blasphemy*. And had he done no more but call'd 'em so, He had been guilty of Thy own fault *Ribaldry*; but when ever He gave the Name, He proved the Thing, and that upon the very Spot, so evidently too, that Thy own Party to a Man were confounded on Thy Account. If Thou call this *Bantering*, 'tis Own'd He *Banter'd* Thee with a Witness. But Thou *Brutal* Set, thinkst Thou hast

Ban-

Banter'd Him in Thy late Paper, when inspired with a Mug of Mighty Ale (so nearly allyed are Duncery and Debauchery) Thou hadst bellowed out, *O Heaven- O Earth, O Hell's Whelp, O Rascal*, and such like Expressions of Thy Bacchanalian Fury. But know, Thou Empty Idiot, and let all Thy Addle-pated Brethren know in like manner, That neither *M. A.* nor any other *Presbyterian* think themselves *Banter'd*, except when They are *Banter'd* with Arguments, as He *Banter'd* Thee. For 1. Dost Thou think Thou hast *Banter'd* Him by calling him *Holder-forth*? 'Tis true, Thy Dull Brethren think Themselves Witty, when They bestow that name on *Presbyterian* Ministers; but know Thou thick-scul'd Fellow, that they look upon it as a Title of Honour borrowed from *S. Paul's* Practice, which all Gospel-Ministers ought to imitate, in *holding forth* to Christians *the Word of Life*. *Philip: Cap. 2. 16. verse.* Whereas the Title of *Curat*, according to the Modern *English* Principles which you have Adopted, is a Severe *Banter* and Real Reproach on Thee and thy Brethren; being so call'd, not from the *Cure of Souls*, (which is not committed to you, but to the Prelats alone) but from your being the Bishops Journey-Men, mere Tulchans, undergoing the Drudgery for a small Pittance of Hire, while the Dignified Drones receive the Profit, and must account to God. Thus the *English Poet* has described both Them and you.

*On Down They sleep, and upon Carpets tread,
Their Ancestors th' Apostles wanted Bread.
At home They ly, with Pride, Spleen, Plenty stor'd,
And hire some Poor Dull Rogue to serve the Lord.*

2 Didst Thou think Thou *Banter'd* him, by calling Him *Domine*? Thou Pitiful Wretch! It was a Real *Banter* on Thy self; He has indeed acted the *Domine* over Thee, in Lashing Thee so far as Argument could do it, sufficient to have made any thing Smart, but such a Dull Insensible *Ass* as thy self, who hast thy Scull stuff with Guts instead of Brains. And He resolves, I believe, to keep the Birch above Thee, and the Dull

Block-heads Thy Assistants, so long as you have the least Col-
lour of an Argument to peep out with.

3 Didst Thou think Thou had Banter'd Him, by calling Him
Pedant, because of his applying some two or three *Latine* Lines
to Thee. Injudicious Sot! 'Tis not the using of *Latine*, but
the affected Indiscreet using it that makes a Branch of *Pedan-*
try. The *Tatler* and *Spectator* usually fronts his *Lucubrations*
with a Sentence or Line or two of *Latine*, but did ever any bo-
dy reproach him with *Pedantry*, but such Senseless Highflyers as
cannot otherwise reach Him for His Moderate Principles? If
you'd have a Notion of *Pedantry* 'tis not to be sought among
Presbyterians but *Prelatists*, and Principally the Highflyers of
'em. Look for instance Bishop *Andrews* (alias Dr. *Niff*
Naff) His Sermons, there you may see *Pedantry* in Perfection;
and he was one of the earliest Highflyers in *Britain*. And does
not Every body know what absolute *Pedants* your Brethren
generally are, who constantly Lard their Stiff Lean *Declamati-*
ons with Shreds out of the *Classick Authors*, &c. Not that
They are acquaint with them in the Fountain, but have *Longit*
Polyanthia for Their Common-place Book to furnish Them.
And hence it comes to pass, that They can neither apply them
with Judgment, nor pronounce them with a Due Quantity.
Nay, are not your Brethren the very Rankest *Pedants* in Their
very *English*. Witness that Famous Introduction to a Sermon.
Right Honourable and Well Beloved, I will not nibble at Niceties,
nor puzzle you with Perplexities; but with the Sword of Brevity,
will cut the Gordian knot of Obscurity and bring all from a Point to a
Punctilio. You know you are blessed with the Father of that fine
Speech, yet living among you and longing for a Mitre.

But, why, since Thou art so nearly ally'd to the *Beast*, art
Thou offended with His Language? There are but a very few
Lines, and these too containing Thy own Character, and that of
Thy Brethren sprinkled up and down *M. A.'s* whole Piece.
Perhaps it is because you did not understand them: For were
you to be hang'd as you have long deserv'd, I doubt if You
cou'd

cou'd be fav'd by your Neck-verse, or escape by the Benefite of Your Clergy. However, to oblige You, I shall put them in an Intelligible Language.

The First upon the Title Page,

Crimine ab uno

Disce Omnes

Runs thus in Scots.

*Liturgick Curats to a Man,
Through all North Britain are the same.*

*D.——can neither say nor Sing,
S——'s a Stupid, Senseless thing.*

*Calders both Rake and Dunce in grain,
Tom Rhind's another of the same.*

*Vex not your Pate, then bout preferring,
There's ne'er a Barrel better Herring.*

The 2d Piece of Latine prefix'd to the Article of your Lyes.

*Non Qui Argumentum narret sed Qui Malevoli,
Veteris Poetae Maledictis respondeat.*

Signifies thus.

*The following Chapter's not intended
To Dispute what shou'd be amended.*

In Service Book ; But to reward,

An Antick, Slandering, Senseless Bard,

Cur. Calder beght, who Gross Lyes venting,

Against the Whigs thinks Argumenting.

The 3d, prefix'd to the Article of your Impertinencies, Nam
quid hoc ad Iphicki Boves. You may understand thus.

*Cur. Calder, ebb'd quite dry in Sense,
Flows richly in Impertinence.*

Thus

(6)
Thus talkt his Cuz. Gaddich a du,
When challeng'd for the Stohn Cow.

The 4th concerning Your Affection to Popery. Page 14.
Sic Canibus Catulos similes, Sic matribus Hædos Noram.

May be thus translated.

*As Whelps the Currs from whom they Sprang }
Resemble, as the Kids their Dame }
So Curats Rome from whence they came }*

The 5th, Page 16th.

Nulla est in Toto Pagina Sana Libro.

You may Paraphrase thus.

*Fool's in thy Face, silly thy look is,
Nor one sound Page in all thy Book is.*

The 6th, Page 45.

*— Uno avulso, non deficit alter,
— Aureus; et simili frondesct Virga Metalla.*

Runs thus in Scots.

*Like the Successive Claps of Thunder,
Thy Book's but one continued Blunder.
Which Buds of Nonsense, shoots a new.
Like Tree which one Hell's borders grew.*

The last Latine Line, Page 50.

I nunc et verbis virtutem illude superbis.

Imports thus, much by way of *Advice* to Thee,

*Go now and tye thy Garters faster,
Curat, and henceforth know thy Master.*

Thus now I have relieved thy Ignorance, and shall advise M. A. never again to mix any thing of *Latine* in what He writs without Translating it, except when he intends to say something He wou'd not have Curats understand, according to the Old Advice, *Loquere Latine ne intelligant Sacerdotes.*

4 Didst Thou think Thou hadst *Banter'd* Him by *Punning* upon his *Name* with the tag End of an old Song? Why at the same time didst Thou not Reflect on an other Song not quite so Old, viz. *Hey Ho Roben Quo'she?* As bad as Thy memory is, yet I don't think Thou hast forgot the Story it relates to; tho' indeed the telling of it wou'd be no Jest, because according to the Scotch Proverb, *A Sooth Bourd is nae Bourd.*

5 I guess what mainly gall'd Thee. It was M. A's saying that *Thy Face might make a tolerable Chimney Piece.* This was the only Reflection in all his Book against Thy Person, and Thou extorted it by saying, That the *Presbyterians* perform Their worship with *Faces they wou'd not wish Painted, and in words they wou'd not wish Printed.* A saying which has Nothing to make it Remarkable, but that, tho' it do not reach, yet it aims at being a *Punn*; *Painted* and *Printed* beginning with the same Letter; and a Scots Liturgical Curats Wit, even at a Spring Tide, never rises above a *Punn, Clench* or *Anagram.* But that which makes M. A's Retortion, *Banter* in making a *Chimney Piece* of Thy Face, is this, that it is True; for which I appeal to Thy Face it self; there being no Man that looks on it, but may read *Fool* in it. Thy Picture was drawn a good while ago by a fine *English* hand.

*No Spleen or Malice need on Thee be thrown,
Nature has done thee Bus'ness of Lampoon,
And in Thy Looks Thy Character is shown.*

This Natural Signature Thou hast improved by Industry: For by playing the *Monkey*, and acting the *Buffoon* to Your Party, Thou hast indelibly fixed a Jest in Thy Face: And Thy *Rhyme* and *Doggrel* sufficiently shew how well Thou art made for a *Jack-Pudding*.

I am not to concern My self with any thing in Thy Paper relating to the *Liturgie*. M. A. will do in that what is needfull. I intend only a Glance on the rest of Thy Paper, wherein Thou hast forever disgraced Thy Party.

They were confounded to see Their Cause so baffled in the *Examination* of Thy *Answer* to the *Dialogue*. They gave Thee Their *Crowns* a piece to sit down seriously, and (if possible) to do something to the Purpose for retrieving both Thy own Honor and That of the *Cause*; but now Thou hast forever ruined it, and by all Thy Pains hast proved no one Thing to Thy Party but this, That *Fools and their Money are soon parted*.

i. At the end of Thy sheet and half Thou tells what Thou art, a *Poor Old Man past twice Two and Fifty Years of Age*. I was indeed startled at this, and Deem'd Thee to be some *Wight of another World*. But I was presently undeceiv'd, and assur'd it was e'en *Curat Calder*, and was made to understand by such as knew the Dialect, that tho' Twice two and Fifty do indeed signifie 104, yet thou meant no more than 54, and that a *Scots Liturgical Curat* is not obliged to *speak* any more than to *Reason* at the Common rate of Mankind, and that this new *Stile* of Thine, is as exact as the *Calendar* in the *Common Prayer Book* is. Well, art Thou indeed *past twice Two and Fifty*? Why, then Thou art Incorrigible: for a *Fool of Forty will never be wise*. But why dost Thou complain of Thy outward Ailments? *Thou art a Poor old Man*, Yes, Old in Vice, Poor

Poor in Sense, Poor in Vertue, Poor in Good Manners, Poor in every Thing can make Thee so much as Tolerable. But this *Poorness* Thou art not sensible of, exactly like Thy Brethren whom a Certain late *English* Wit met with at *Tunbridge Wells*.

*A Tribe of Curats, Canonical Elves,
Who cou'd be Company for none but themselves.*

They complain'd of their several bodily Distempers, Gout, Gravel, Scurvy &c.

*But none there were so modest to Complain
Of want of Learning, Honesty or Brain,
The General Diseases of that Train.*

2 Thou excuseth Thy self for delaying to publish Thy Paper, that Thou wast taken up in Lent with another Exercise. What Exercise Pray thee? Why, forsooth, in Eating Fish, and Fish, Curat, would always swim. Yet Thy Forty Days continued Debauch was no Breach of Thy Lent Fast, the Canonists have secured Thee by the Rule *Liquidum non solvit Jejunium*. Yes, Curat, Thou kept Lent, swept the House of One Devil, that seven others yet more Nasty and Wicked than the former might come in. For

3 Say, Nasty Curat, how canst Thou endure the Stink of Thy own Paper? Hadst Thou no other way of furnishing it out, but by running to the Close-Stool and Jakes, as Thou hast done in Thy *Return*, Yea to *Hugh Peters* Backside for garnishing to it, as Thou hast done in Thy *Continuation*. I must have so much respect to my Reader's Stomach as not to repeat Thy Words. Only assure Thy self, Curat, Thy *Liturgical* Receipt for making a Pock-pudding shall be still had in Remembrance to the Honour of Your Clergy.

4 Thy *Obscenity* is of a Piece with Thy *Nastiness*. What else intended Thou by that Question of Thy own hatching about

bout Joseph and Potiphars Wife? What else by Tibbie's Answer on the Tenth Command, and such like, but to Demonstrate that the Character of a Pander wou'd suit Thee better than that of a Priest.

5 But all these might have been the more easily past over, if Thou had kept off manifest *Impiety*. What else was the design of the Story Thou hast forged about the Golf Ball, but to encourage Thy Party to use that Ornament in Their Speech of bidding at every Word----*Damn 'em*. This was needless: for that Phrase is the *Sibboleth* of many of Your new Converts. Yet this Practice Thou hast exemplified in Thy Worthy *Anagram* and else where. What else meant Thou by the Question Thou hast forg'd about the *Mark of True Faith*, but that Thou might Burlesque the Doctrine of *Faith*, as Thy Brethren have done both of that and of *Repentance* in Their Printed Sermons.

6. But Thou hast done Worse than all this. Thou hast directly attempted to expose the Sacred Majesty of GOD in Thy forged Excurfion on that Question, *Who made the World*. I will not repeat Thy words as being such rank Blasphemy. What now canst Thou plead why Thy Rascally Tongue shou'd not be bored, if it be not that Thou wast out of Thy Right Wits.

7. Thou falls foul on *Presbyterians* for Preaching against *Kings* and *Bishops*. But; Impudent Varlet, here I undertake to prove (deny it if Thou dare) that Curats have both Preached and Printed more against *Princes* and *Prelates* (and these as Good as ever Sway'd Scepter or wore Mitre in Britain) these many years bygone, than all the *Presbyterians* in *Scotland* or *England* have done. And thou Thy self, Shimei, knowest all the *Wickedness* which Thy heart is Privy to.

8. But indeed Thy *Impudence* is not to be Parallel'd: for nothing that is not made of *Corinthian* Brass wou'd have accus'd the Body of *Presbyterian* Ministers as Thou hast done with *Negligence* in *Catechiseing*, *Visiting*, &c. For there is no Man that knows the Nation, and has the least Relique of Modesty, but will own that the *Presbyterian* Ministers in *Scotland* are, of all the
Clergy

Clergy in Europe of one sort or other, the most Painful and Diligent in these things; and that they have brought the Common People to a greater Measure of Knowledge in the Principles of Religion than is to be found elsewhere in Europe. It is very well known, that during your Government you were generally Careless of obliging People to put Their Children to School. Whereas, since Presbytry obtain'd, many Thousands in Scotland, some Thirty, some Forty, some Fifty years old have been taught to read the Bible, who had not the least Thought about it during your Reign.

9. Thou hast by the by mention'd the *Presbyterian Eloquence*. Every body knows that Book to be a Forgery out of the Curat's shop. But to give the World a true Taste both of the *Presbyterian* and *Episcopal Eloquence*, let us appeal to the *Printed Sermons* on both sides. Do Thou take the *Printed Sermons* of the *Presbyterians*, and pick out of 'em all the Ridiculous things Thou ever canst. And if I don't make a Larger collection of more Impious and Ridiculous things out of the *Printed Sermons* of the *Episcopalians*, citing book and page for 'em, I shall lose the Cause. If you refuse this, I hope you are self convicted and self condemned too.

10. But why dost Thou Father the Futile Stories of thy own Brethren on the *Presbyterians*. Good Reader advert a little. *Curat Calder* in his Book intitled, *The Lawfulness and Expediency of Set Forms*. Page 51, 52, has these Words. *I have heard even in our Episcopal Times a very Learned and Good Man continue three Quarters of a Year on that Text, Is thy Servant a Dog?* Thus He, in that Book which he Publish'd 1706. But how necessary is it that a *Liar* shou'd have a good Memory? In this his Paper which I am now considering He has fathered the same Story on the *Presbyterians*. One of you (says He page 16 Col. 1.) *on such occasions Preaches on this Text, Is thy Servant a Dog?* Thoughtless Wretch!

11. Thy attempting to vindicate Thy *Impertinencies* in Thy Stories of the Poor simple Wife in the North, The Old Gentle-

man of 65; The Lady's Popish Page, and Thy own self being a Fool, was below even Dulnets it self; save that, in doing it, Thou hast been guilty of a great deal of Wickedness and Impiety, which 'tis worth no Mans while to rake into.

Curat Calder's Vindication of Himself from being a Liar Examined.

I Come next to see, how Thou hast vindicate Thy self from that Horrid Guilt of *Lying* wherewith Thou wast so justly charged.

1. The First Lye wherewith M. A. charged Thee was, Thy saying *That the West-Country Men are generally taught by Their Leaders to hate the Curats as Monsters, and not to treat Them with the common Civilities of Mankind.* After Thou hast made some Impertinent Excursions upon this Head, and brought in the Example of the *Samaritans* and Woman of *Canaan*, to prove (as I take it, for I can make no other sense of it) That the *Presbyterians* are indeed the better Christians, which is undoubtedly *True*; but the *Episcopalians* the Truer Church, which is certainly *False*; the direct Answer Thou givest to prove Thy Assertion is, *That in proving it You are not obliged to go through every Individual.* True indeed. But, Senseless Curat, wast Thou not obliged at least to go through so many *Individuals* as might render Thy Assertion Probable; Yet Thou hast not instanced so much as in one. Wast Thou not obliged (as M. A. suggested to Thee) at least to get some Persons of Fame and Credit to Subscribe to Thy Assertion? Yet neither this hast Thou

Thou done; was not this to confess Thy self a *Liar*? Or didst Thou think Thou wou'd be the more believed, because Thou Asserted it overagain?

The only Evidence Thou brings in this Matter is *The Rabbling out*, as Thou says, of 300 *Ministers in Dead of Winter at the Beginning of the Revolution*. That some of Thy Brethren were *Rabbled out* is undeniable. But hast Thou proved, or so much as offer'd to prove, that the People were *Taught by Their Leaders* to do so? Without this Thou still stands a *Liar* upon Record.

Tho' no Man can or ought to justify the *Rabble* in what They did, yet I must tell Thee, it was the Curats themselves that *Taught 'em*, and prompted 'em to it. How often had the Government, by the Instigation of the Curats, driven the Poor People's Cattle, shut up Their Shops, spoil'd Their Goods; Imprison'd Their Persons, squeez'd the Marrow out of their Bones with Boots and Thumbkins, hang'd up Their Husbands, Fathers, Brothers, and other Relations. And all this for no other Reason, but because They wou'd not go to Church to hear Curats, who generally were not worth the Hearing even as *Gifted Brethren*, and much less as *sent Ministers*. 'Tis true, the People ought to have forgiven Them all their Injuries, as indeed generally They did, but was it to be thought, Corruption in some of 'em wou'd not prevail over Principle? Was it to be thought, but that upon a turn of Affairs Resentment wou'd vent it self against the Authors of These Injuries? And is it modest in these Authors of 'em to complain.

I say it was the Curats that instigate the Government to all these Severities; and besides 500 Documents that shall be adduced in due Time, I shall now instance one, not a Vagrant Tale, not Usher'd in with Thy usual senseless Preface, *I Remember a Story*, but a Document which you and every other Man may examine with your own Eyes.

Doctor *Canaries*, a Man that, in the late Times, made the most sparkling Figure among you, but withal indeed a vain Empty

Empty Bubble, when lately returned from Rome, in the Year 1684, Published a Book entituled, *A Discourse representing the sufficient Manifestation of the Will of God &c.* which he Dedicated to the Earl of Perth then Chancellour: Therein, Sect. 20, Page 187 he draws the Presbyterians in all the Odious Characters that malice cou'd devise, as *light and Wild Extravagants, the very Dregs and Feculency of Mankind, on the account both of their Birth and Breeding, but especially so because of Their very Souls and Immoralities; as being such a Herd of Dull and Untractable and Whineing and Debaucht Animals, as scarcely go beyond those of the Hogs and Goats, which ever any of them was only born for to attend.* Now when he has thus dressed them up in the skins of Brutes, is it not natural the next step shou'd be to set the Dogs at 'em to worry 'em? Yes, that He does with a Witness. Yea, He thinks all the Severities of the Government against them but a Trifle. *The Worst (says he page 192) is to be flung over a Ladder, or for one's Neck to be tyed to a Beam, and then to have a Sledge driven out under Him.* Is it now any wonder that People were irritated against such Furies. But I need not insist more on this Head; always when you tell of the Curats being Rabbled, remember at the same Time to tell the Story of Sacheverel's Mobs, and the burning down the Dissenters Meeting-Houses.

2 The 2d. Lye wherewith. M. A. charged Thee was, Thy saying, *That most Parishes in Scotland, will not give the Communion once in Twelve Years.* To this you say, *That you must send an Advertisement through the Kingdom for Information;* But ought you not to have sent through this Advertisement before you made your Assertion? Here then again You stand a Liar by your own Confession. I know not what Informations of this Nature may have yet been sent to you, but I was desired by a Friend to transmitt the following.

INFOR-

C 15 D

INFORMATION for Mr. Robert Calder.

From the Kings Restoration 1660 till the Revolution 1688, the Communion was not given Twelve Times in the whole Bounds of the Diocie of Argyle.

To which you may add, that, in the Parish where Mr. A. your *Antagonist* serves, the Communion had not been given for sixteen years before that he gave it. But to leave this till we see the Effect of Your Advertisement.

Upon this Head of the Communion You break out into Your Usual Impiety, Asserting, that *Presbyterians make the Communion no more than the saying of a Grace a to Piece of Bread and Cup of Sack, uttering such Expressions as this, Drink Your Service to Christ, Sirs, which You undertake to prove, upon the Peril of the Cause.*

Now, Good Reader, Behold the unconscionableness of this Wretch. The Story is plainly this. A Certain Minister in the North, while dispensing the Communion, for directing the People's Devotion, Deliver'd Himself thus. "Christians, 'tis usual in your Ordinary Intertainments to *Drink your Service* one to Another. Generally this is no more than a Complement or bare Form of Civility. It is meant for no more by the Speaker, nor taken for more by the Hearer. But here the Case is infinitely more Serious. You have to do with *Jesus* who searches the Heart, and is not to be put off with verbal Professions or Formalities. Here He gives You a Pledge of His Love, and You ought to return Him the Pledge of Your Obedience in a Vow and Surrender of your Selves and Ser-

vices

“vices to Him. *Drink then Your Service to Him in Sincerity, and Plight Him Your Alleigance.* Now is there any thing here but what might become the Gravest Bishop in the World to utter? Is there any thing in the *Liturgie* more Pertinent than this, if there be set it over against it, and let us see it: For even the *Liturgie* it self in the *Communion* Office alludes to Feasts and Intertainments among Men, and so does the Scripture it self, and so does Every Writer on that Subject. But this Prophan Soul makes a Jest of the most Sacred Things.

What unparallel'd *Impudence* is it in Thee to object Irreverence about the Communion to the *Presbyterians*, when the Church of *England* is so Notour for it, even by the Testimony of her own Clergy Men. *Bisset* a *Presbyter* of the Church of *England*, in his *Modern Fanatick*, Page 43, tells us of a Minister, *Who was worried out of His Living and Life too, for denying the Communion to a Rake, before the Chancellor had Excommunicated Him.* Again. Tho' the *Rubrick* require, that so many as intend to be *pay-takers* of the *Holy Communion* shall signify their Names unto the *Curat*, at least sometime the day before: Yet (says the same *Author* Page 51) this is more than I ever knew done. I'm sure 'tis omitted in all or most of the *London Churches*. Thirdly. He tells us Page 54, that *Dr. F——r* was suspended for denying the *Sacrament* to such as only came to it as a *Qualification* to *Sell Ale and Brandy*. Lastly. He tells us (*ibid.*) of a *Solution* that was given to One who doubted of coming to the Communion, in these words, *What Damage is it to pledge the Parson in a Cup of Wine, supposeing only the Wine be good.* These are not wandering forged Stories like Yours, I have given you *Burgh* and *Hamlet* for them, and an *Author* of your own side.

3. The Third *Lye M. A.* charged Thee with was, *Thy saying that the Presbyterians have all the Evil things, wherewith the Jesuits the worst Party of the Papists are charged; and He instanced in Idolatry bidding Thee prove Them Guilty of that.* But this Thou hast not so much as attempted, but runs out into Thy usual *Ribaldry*, that *They are Guilty of Rebellion, Covetousness.*

ness. &c. I hope Thou wilt not deny this shifting is the same thing with owning Thy self a *Liar*. By all that I can observe, *Presbyterians* may go to School to Thy Party to learn either Rebellion or Covetousness.

Thou 'twitts the *Presbyterians* with Mr. *James Mitchel*, who shot at the Bishop. True He did so, and it was a very great sin. But then he was Perfidiously put to Death for it, upon His Confession, when the Government had given Him the Publick Faith that it shou'd not Militate against Him. Why didst Thou not tell that Part of the Story too? Why didst thou not tell what Thy own Brother *Bisset* has related. viz. *That Outrage Murder and Assassinations are the known Practice of the Highflyers, as well as of the Biggotted Papists, and that Their True Mother-Tongue is I will not fail to Cut Your Throat by G—d*, Who was it that Barbarously Murder'd *Tutchin*? Who was it Villanously Assassinated Mr. *Sammel Johnstoun*? Who were the Assassins of *of K. William*? Who were They that Assaulted the Bishop of *Worcester*, broke His Coach Windows, pelted, abus'd and put Him in Danger of His Life? Was it not *High-Church* did all this? Does not Thy own Brother expressly tell Thee so Page 8, *ubi supra*.

The 4th Lye He charged Thee with was, Thy saying *That the Presbyterians assured the Chancellor of Scotland that they wou'd not preach against Popery, when Protestancy was at the Stake*. Now hast Thou proved this Alledgance? No, not in the least, but only asserts, that *Blair Drummond* will maintain what Thou hast said to be True, in Spight of *M. A.* We are not to Question *Blair Drummond's* Veracity. But where is his Attestation of it? Shall we take thy Word, for it, Who hast rendered Thy self so Infamous. We require then that Gentleman's Attestation in Terms. We require it Qualified with all due Circumstances, as, Whether the said Assurance was given in word or by writ? Who gave it? And whether those that gave it, gave it only for themselves, or Pretended a Commission from the rest?

Without this, You must still stand under the same Character as before,

5. A 5th. *Lye* M. A. Charged The with was Thy saying, *That the Presbyterians have no reading of the Scriptures at all except it be for a Text. or Sermon.* This Thou could'st no way vindicate Thy self in, all the Nation being able to bear Witness to the Contrary, and therefore Thou turn'd it over with a Punning Jest upon the Arch-Bishops, Deans and Chapters. For what else thou hast added is not to the purpose.

6. A 6th, *Lye* He charged Thee with, was, Thy saying, *That there is not a Trifling Objection in the Dialogue but has been Answered a Hundered times by the Ritualists, and that more than a hunder Years ago, particularly by Thomas Hutton.* M. A. refer'd to *Hutton's* Book to prove Thee a *Liar* in this; and among Fifty Instances which might have been given, He pitched on one which *Hutton* neither did nor could Answer, viz. The Objection against the *Rubrick* for finding out *Easter*, which in his time was not in the *Service Book*. Now what hast Thou said to Vindicat Thy self in this? Why, first Thou says, *that Hutton Answered all the Objections that came in His way.* Was not this to proclaim Thy self a *Liar*? For the Question was not Whether He had Answered all the *Objections that came in His Way*, but whether He had Answered all the *Objections in the Dialogue*. Secondly, Thou Answer'st, *That, That of Easter is no Objection against the Book of Common-Prayer but against the Kalendar.* I hope Thou thy self will not deny this to be Nonsense: For it is Just as if one shou'd say, *Such a thing is not an Objection against the Bible, but against the Book of Genesis*; for every body knows the *Kalendar* to be a Part and a very Material one of the *Liturgy*. Thirdly Thou adds *that it does not marr the Duty and Order of observing the Solemnity of Our Saviours Resurrection, even tho' they go wrong as to the Rule.* How so, Senseless Curat, does it not marr the Solemnity, when one Congregation knows not what Another is doing? I hope Thou knows this Phrase. Does it not marr the Order when One keeps *Easter*

Easter upon the Eight of April, for instance another not till the Fifteenth, as has been done within the Memory of Man? And seeing all the Moveable Feasts are to be Number'd from *Easter*, does not y^e Error marr them through the whole Year? Is this the *Uniformity* Thou so much boasts of? But I am tyr'd with Lyes I understand 'tis by *Lying* Thou intend'st in the *Continuation* of Thy *Returu* to Answer M. A.'s Book, and Impudently to assert His adding to or Mutilation of Thy Words, and to affix on Him Words that are not in his Book, hoping that People will not give Themselves the trouble to look the Places: but Thou may expect to hear of it Roundly, if it be so.

7. The Last Lye, Thou wast Charged with was Thy saying that *Presbyterians* for preventing the spreading of the Book of Common-Prayer conceal the Truth from Their Followers: M: A: told thee how false this was, and challenged Thee, to Name one of the *Episcopal* Persuasion in *Scotland* that has written as much for making People understand what is in the Book of *Comman-Prayer*, as either the Author of *Altare Damascenum* or of The *English Popish Cerimonies*, or the Author of the *Dialogues* and *Letter* has done. To Answer this, Thou citest the Doctors of *Aberdeen*, *Forbes's Irenicum* and the Author of the *Queries upon set Forms*. But now tell me when Thou gets Sober, tho' the forecited Authors have written upon *Ceremonies* and *Set Forms* in the General, yet what says that to the particulars of the *English Liturgie*, which was the thing in Question. Thy Sense foreakes thee upon all Occasions.

To the forcited Authors, Thou addest T: R. The Author of *Liturgie* and *Loyalty*: Thou had Reason; He is Thy very Brother.

Equal in Morals, and alike in Sense. Only with this Difference, that He is a *Renegado*, Thou an Original Impenitent Malignant. Was there any thing to be expected of One, so Wicked as to apply the Story of *Absalam* as He has done? Was there any thing to be expected of One, so Vain as to talk of *creeping Ingloriously into Heaven*. The Boy had Just risen from

Clelia or *Cleopatra*, and was not fit for Reasoning of things. I don't know how he can keep *Forms*, but if He don't keep Hours in P——'s Family, better than He did in B——'s He is not likely to stay long there. In a Word He says well of the *English Liturgy*, but nothing can He say for it. nor has He indeed essay'd it further than a Political Argument will go.

But above all commend Me to the Author of *The Lawfulness and Expediency of Set Forms*, Who has done so much (as thou says) for making People understand what is in the Book of *Common-Prayer*. I must e'en bestow a Short Chapter on it by it self.

A Taste of the Book Entitul'd *The Lawfulness and Expediency of Set Forms.*

GOOD Reader I must turn to Thee a little. The Author of this Book was e'en the Worthy *Curat Calder*. He Publish'd it in the Year 1706. It is His principal Piece, and that by which He has made his Proselyts, And that you may guess, what the Size of their Heads is, who have been gain'd by it, I'll give thee a Taste of the Worthy Performance, by instanceing only Three of His Scripture Proofs for *Forms* of Prayer.

1. The First is *Gen. 1. 2. verse, And the Earth was without Form.* Was there ever any thing in Nature but a Scots Liturgical

cal Curat so Senseless, as to apply that Scripture to that Purpose? Yet, so fond is He of it, that He sets it on the Title Page. And wherever the Word *Form* is to be found in Scripture, it seems it must needs signifie *Forms of Prayer*; and if so, then I'm sure a *Form of Godliness without the Power thereof* will not be very Favourable. The rest of His Scriptures, which He has set on His Title Page, are not one Whit more to the Purpose. That 1. Cor. Chap. 1. 10. where the *Apostle* exhorts Them *all to speak the same thing*, has not the least Reference to a *Liturgy*, but is merely spoken with Respect to Their Factions and Divisions. For thus even *Hammond* Paraphraseth it, *That ye all teach the same Doctrine & nourish Charity and Unity*. The other Rom. 15. 6. That you may with *One Mind and one Mouth glorifie God*: is as little to His Purpose. 'Tis true, Dr. *Hammond* Paraphraseth that Text by *Serving the Lord in all Unity of Affection and Form of Words*. But Monsieur *Le Clerc* has very justly observed, that the *Doctor* frequently adapted His Interpretations rather to the Controversies on Foot in *Oliver Cromwel's* Time than in the Apostles. The Apostle in that Place is exhorting all Christians to live and Worship GOD together in Unity, without regard to the Distinction between Jew and Gentile; and that They shou'd not separate themselves on that Score; but, that They shou'd use the same Forms of Prayer, it never entered into his Head. The best way of Interpreting Scripture is by Scripture. We read Acts 4. 24. How the Primitive Christians having heard of the Threats of the *Shanedrim* against the *Apostles*, *lifted up Their Voice to God with one accord and said*.—— Here They glorified GOD with one Mouth. But was it by a *Set Form*? No, the contrary is Evident. It was an Extemporary Effusion adapted to the present Occasion. Or did They all utter with Their Mouths the same Words? No, For, having no *Form*, They cou'd not without a Miracle, which there is no Intimation, have fall'n into Them. The meaning then is only, that there was an intire Harmony of Spirit among Them, and that They all consented to what one as the Mouth of the Rest Uttered. And thus a Christian Congregation may glorifie GOD with One Mind and One Mouth

Mouth without either *Form* or *Liturgie*. He has added another Scripture upon His Title Page, *viz.* *Hold fast the Form of Sound Words.* 2. Tim: 1: 13: But does that referr to *Forms of Prayer*? That I may make short Work of it: I here challenge all the Liturgists in *Britain* to produce so much as one Commentator on that Epistle, since the Day the Apostle wrot it, that applys these Words to *Forms of Prayer*. Plainly it is *Forms of Doctrine* not of *Devotion* He speaks of.

But I go on with M. Calder. And advert Good Reader, and You may Promise your self Divertisement.

2. Another Scripture Proof which He produces for *Forms of Prayer*, is 1. Tim: 2, 1: Where the *Apostle* exhorts *That Prayers be MADE* for all Men. That is (saith He Page 18) *That Forms of Prayer be Composed for all Men; for as there is a Difference betwixt Singing and making a Song, so is there betwixt Praying and making Prayers.* Thus He. Was it for Rational Creatures He wrot His Book? When Prayer was made of the Church for *Peter* in Prison Acts 12. 5. according to this Fine Authors Criticism, it does not signifie that the Church *Prayed*, but only that she compos'd *Forms of Prayer* for Him. When the Jews are blamed Dan: 7, 13. that They made not Their Prayer to God, Their Fault was not (if we believe Calder) that they did not *Pray*, but that they did not *compose Forms of Prayer*. Well for my Part, let the Criticism stand Good, and then the Pharisees Fault in *making* long Prayers Math: 23. 14: will be, that They compos'd long *Forms or Liturgies*. And the Threatning Is: 1. 15. When You *make* many Prayers, I will not hear You, will be a very said Denunciation against *Makers of Forms*. Has not this Author managed His Cause to Great Advantage? Yet so well pleased was He with this Argument that He repeated it over again Page 26.

3. Take but one Instance more, and then I have done. Didst thou ever hear, Good Reader, that the Glorified Saints in Heaven worshiped by *Book* or use a *Liturgy*? I trow not, but this rare Author Rob: Calder has made the Discovery: for in His

forcited piece, He makes this His last, strongest and Longest Argument from the Scripture. *Lastly,* (saith He Page 18. 19. &c.) *go weto the Book of Revelation, We'll find the Worship of Heaven in Prayers and Praises Set down to our Hands----* And I think *We ought to do the Will of God on Earth as it is done in Heaven* WHICH IS IMPOSSIBLE to do without a Publick Liturgie. Was not this a Nice Argument. Yet it is Unappy for M. Calder in this, that 'tis certain it is not the *English* Liturgie wich is used in Heaven. For who shall think that they cry *Be merciful unto us, Miserable Sinners?* Say now Reader, if People are ill to Please, when They give up themselves Profelyts to such a Doctor. Yet most part of all our Scotsmen that have embraced the *Liturgie* are His Converts, to the Praise of Their Judgment be it spoken. *Elgin, Aberdeen,* and other *Towns of the North* have Him to boast of as their Apostle. Now, Curat, I will not detain Thee longer. Thou hast sprinkled Thy Paper with a Great many Stories, some Wicked, some Rediculous, all of 'em False, upon particular Persons, Mr. A. Mr. K. Mr. M, &c, but if Thou wilt secure *Presbyterians* that thou wilt not speak well of 'em, They'll readily forgive Thee for all the ill Thou can't speak of 'em it being a tolerable good Presumption that one is a Good Man, if He have Thy ill Word, & *e contra*.

Now for a Farewel, I remember M. A. once adorn'd a Brother of Thine with the Character of M'Fleckno In the day when his father anointed him King of Idiots. 'Tis thought fit now to transferr the Crown from *Him* to Thee as the more deserving; So much the rather, that Thy being an Old senseless Teaguish Bard, makes Thee a Kin to the Family, and Entitles Thee to the Honour,

THE CEREMONY OF *Curat Calder's* In-
 auguration as King of Idiots, with the
Fine Speech M^{fect}no His Father made
 at His Instalment.

CALDER alone, My Perfect Image bears,
 Mature in Dulness from His Tender Tears.
 Calder alone of all My Sons is He,
 Who stands confirm'd in full Stupidity.
 The Rest to some faint Meaning make Pretence,
 But Calder never Deviates into Sense.
 Some Beams of Wit on other Souls may fall.
 Strick through, and make a Lucid Interval;
 But Calder's Genuine Night admitts no Ray,
 His rising Fogs prevail upon the Day.
 His Brows thick Fogs instead of Glories Grace,
 And Lambent Dulness, plays around His Face,
 Here stopt the good Old Syre, and wept for Joy,
 In Silent Raptures of the hopeful Boy.
 As Hannibal did to the Altars come,
 Swore by his Syre a Mortal Foe to Rome.
 So Calder Swore, nor shou'd His Vow be vaine,
 That He till Death true Dulness wou'd maintain,
 And in His Father's, Right and Realms Defence,
 Ne'er to have Peace with Wit, or Truce with Sense.

Dehinc ut quiescant porro moneo, et desinant,
 Maledicere, Malefacta ne nolcant Sua.

F I N I S.

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